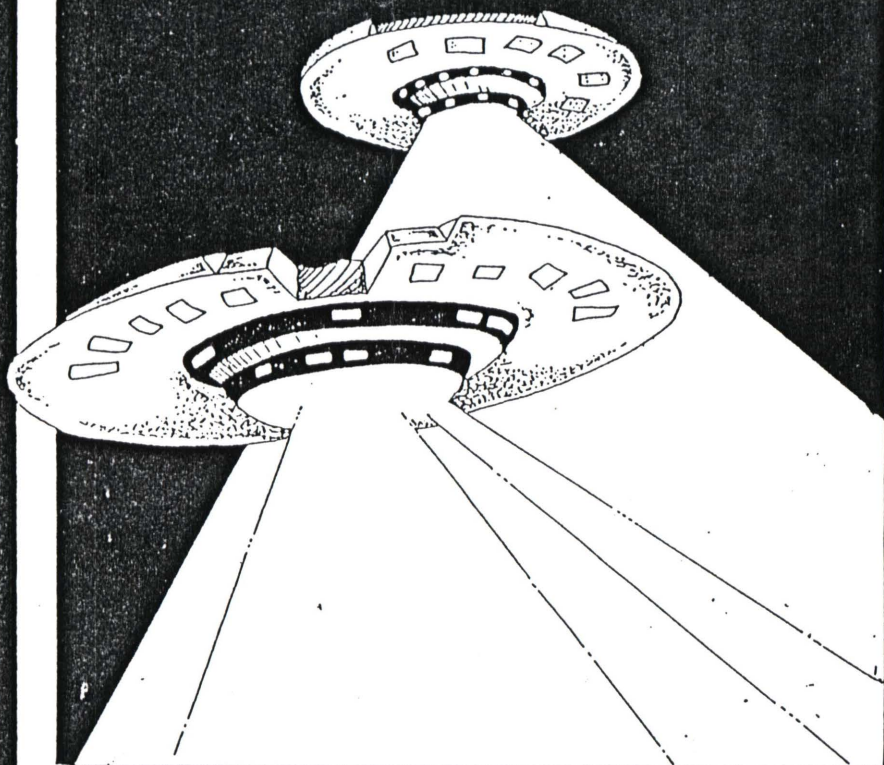


AMSKAYA



Newsletter of the STAR Fellowship



A QUESTION ANSWERED

Paul Devereux wrote a quite reasonable and reasoned review of "Cosmic Friends" in the last issue of "The Ley Hunter", though he made it clear that his views on these matters have not changed. He acknowledges, however, that it was as a result of the STAR Fellowship that The Ley Hunter was first published, and also that I have had insights and inspirations, though says I have entertained farcical notions as well. (He includes the living Earth concept in the former, but does not qualify the latter - presumably the two words correspond roughly to what Paul believes and what he does not believe). He sees no reason to think my communications are extraterrestrial, however, but rather thinks they may come from the fabulous reaches of my mind (his description, I hasten to add!).

This is, of course, a possibility and leads to a question posed in the review which seems to require an answer: why do I feel the messages are from extraterrestrials? The answer is quite simply that the communications continually insist that this is the source, and I trust them because they have always shown themselves to be worthy of trust. They have never over this period of many years shown themselves to be in the slightest degree evil or even unreliable, and in this are more worthy of friendship than most people I have known on Earth (with notable exceptions of course). They have been doctors, teachers, spiritual directors and friends to me - doctors when the medical profession proved worse than useless, teachers when my way has sometimes seemed impassable, spiritual directors at times when God seemed to be dead, and friends at times when I have either been friendless or friends were unreliable. Even in better times their counsel and help have been invaluable - if this comes from the reaches of my mind these reaches are indeed fabulous! I will always be grateful to them and I will always say so, whatever the current fashion of opinion may be.

THE WONDERFUL RIDE OF DAN FRY

by Tony Wedd

Part 2

It turned out to be a 30ft. wide, 16 ft. high oblate spheroid, of the same colour as the night sky. Seventy feet away from him it quietly settled down. "The ship's operation was silent. No propellers churned the air. I saw no flash and roar of incandescent gas hurled from nozzles to produce a thrust. The ship simply coasted in quietly and settled gently to earth". The Soviets might be ahead - they certainly were in 1958 - but not that far ahead! It could only be an extraterrestrial craft, and by no means lighter than air.

Dan Fry was eventually invited aboard, the ship being under remote control. The space people were still several years off being

able to breathe our atmosphere or subject themselves to twice the gravity they were used to. So the contact had to be remotely controlled and conducted. He was taken on a trip over New York, which looked incredibly beautiful from 20 miles up, with all the lights a-twinkle. After half an hour he was back again, being allowed a free-fall as the ship he was in was not equipped with zero gravity compensation.

So he came to see, woven into the fabric behind his seat, the symbol of the caduceus: it gave him quite a shock. But this link-up with the world's cultural history might be relevant to what he had already been told: that these people were the descendants of the survivors of an earth cataclysm who had escaped to Mars when it was more habitable than today. There had been a war between Mu and Atlantis which left the earth uninhabitable for a while, and caused the continents to shift. Things on Mars were pretty tough at first.

In his third contact, in 1954, Dan had two ideas given to him which are simple to understand. One is that our technology is to be seen as a lateral branch on the tree of Universal Science. At some point we have introduced a limitation that set us off on a limb. Thus we have to elaborate and complicate our maths in order to adjust them to the facts, but this bars the way to understanding of other branches of the science. A likely example is that we assume linear laws instead of sinusoidal ones; as a result we assume that binding forces are irreversible. The space people seem to be able to undo the bonds that hold matter together, however, and any object that has to be dropped to earth can be discreetly nullified: hence the evanescent quality of angel hair, often found in the wake of ufos, and presumably used to foil our radar detection system.

(To be continued. From "The Crow", January 1979, edited by Tony Wedd).

ADAMSKI - DID HE COME BACK?

An account of a lecture by Norman Oliver and Eileen Buckle, given to BUFORA on February 26th, 1966, taken from "Saucer Forum".

The chairman at this remarkable lecture, Lionel Beer, began by saying that the BUFORA committee had decided that the association should not support the claim Mr. Oliver was about to describe. It was connected with the Scorrison affair, described in BUFORA Journal of Autumn, 1965. The sighting occurred on June 7th at about 10.30 p.m., and the witness, Mr. Arthur Bryant, was just going to bed in his home in Scorrison, Devon when he heard a sound like that of a ship's turbine. He looked outside and saw a pale blue light travelling west to east at an altitude of 300'-400'. He saw this come down, then the light and noise disappeared.

Next day he looked over the area and found strange pieces of metal, some like turbines with curved blades, and some looking like more complicated pieces of machinery. Also there was a glass phial with some silver sand in it, and the message "Adelphos adelpho" (brother to brother) in what appeared to be Classical Greek. There

Raelian movement

We recently had material from an organisation of this name, which claims to have been founded after a French journalist called Rael received a contact in 1973. They have branches in many countries and organise meetings with such themes as telepathy, the evidence for extraterrestrials, and meditation. Their address is BCM-Minstrel, London, WC1. 3XX.

End Times Bulletin

Kevin and Sue McClure are to restart their "End Times Bulletin". From their literature it sounds a somewhat gloomy project, but anyone interested in the 20th Century Apocalyptic Vision is asked to contact them at 20, Trembear Road, St. Austell, Cornwall, PL25. 5NY.

Zena Sfeir's sighting

Zena Sfeir has now sent me full details of her sighting reported in the last Amskaya. I heard recently that BUFORA have identified this as a misinterpretation of the planet Jupiter, but I feel this explanation is rather doubtful. I doubt if the planet would have been unfamiliar to an amateur astronomer or would have excited policemen; also the sketches have no similarity to pictures of the planet.

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TOWARDS THE FUTURE A wider context for allotechnology

by Philip Heselton

It was about 1965 when Tony Wedd invented the word "allotechnology" as the title of a lecture which he was to give to a student society at London University on the various devices of which he and others had received details by means of communications with space people. The word is derived from the Greek for "other", the implication being that the technology being considered is different in kind and basic principle of operation from that which is presently dominant in our society.

In the course of his own work on the Cosmic Coffee Pot and the Menger-Disar motor (see my "Tony Wedd - New Age Pioneer" for details) and in his collaboration with Philip Rodgers on the Roswina, Tony was able to uncover certain principles which appeared to operate, although, as he said: "The trouble with allotechnology is that one does not have the intellectual groundwork for answering simple questions". We can outline at least some of what appear to be important considerations, though we have no way of knowing at this stage whether these are complete:

- 1) Details of the devices were received, either directly or indirectly, by means of thought communication from space people, though I argue later that details received in other ways should not be discounted.
- 2) They are powered by some form of "free energy", which seems to be

functionally identical with the "prana" or "ch'i" known to the ancients, and the "orgone energy" discovered in more recent times.

3) Shape seems to be an important factor - the shape of the device affects its functioning.

4) Tied in with this is the principle of number - the number seven occurs frequently - and therefore, implicitly, proportion.

5) The right materials seem to be vital - the significance of different metals and woods are stressed, as is the use of particular types of crystal and stone.

6) It is important for one person to make the whole device themselves, impregnating it with their own vibrations.

7) In general, the devices had no significant moving parts - they achieved their function directly rather than by means of the wheel.

8) There is some evidence that its location may affect the working of a device.

I think there is little doubt that Tony Wedd's interest in these devices was not so much the use to which they might be put, but that they were the practical result of space contact - something that could convince, and that this was their real importance to him. This certainly remains true today. Whilst the space people's philosophy underlay the whole issue, and indeed may provide some valuable clues to the technology itself, philosophy on its own is unlikely to be as convincing as a "free energy" machine in working order.

It's certainly important to realise the whole picture. Allotechnology was not something discovered by Tony Wedd and Philip Rodgers. There were many other contacts with space people which provided useful information, some of which are only just beginning to be looked at in that context. Tony himself used many items of information from people such as Adamski, Dan Fry, Buck Nelson, Howard Menger and John de Land, to mention but a few.

But there is a concern here. The accounts we have are brief. Many are second-hand, and the details are missing. What we want, for example, is a full report on John de Land and his installation, which really means someone in California doing some original research. And what of George Milner, who built a "space engine" from information received telepathically, and who is referred to by Desmond Leslie in the 1970 revised edition of "Flying Saucers Have Landed"? Where can we get further details? Some research work needs doing into all these different sources of information before all those who might be able to help have disappeared into the mists of history.

It is really only a very small step to move outside the sphere of specific space contact and we discover many other examples of devices that, superficially at any rate, certainly seem to be allotechnological (if one can use such a word) in operation. I am referring here to such things as the orgone motor developed by Wilhelm Reich in the 1940s; the ship powered by "Dynamelectric Force" which was built by John Worrell Keely in the 1890s; T. Henry Moray's "Radiant

Energy Device" in the early years of this century, and so on. All used some unknown energy, and seemed to conform in most respects to the principles of allotechnology referred to above.

What I am suggesting is that allotechnology can be put in a wider context and given a more inclusive definition; in other words, that the principles that the space people use have been discovered in other places and other times (albeit perhaps unconsciously prompted), and seem to form the basis of a higher technology which would naturally emerge in cultures (both on this planet and beyond) where certain basic social and philosophical principles were followed.

So how can we move forward? It may be helpful to look in a little more detail at the individual elements of allotechnology as we presently understand them to see whether there might be certain clues already existing in other disciplines that might be of some use to us.

Take shape, for example. We seem to be dealing with the "free energy machine" as a piece of sculpture: what it looks like is an important part of its functioning. We are drawn into parallels such as sacred geometry, where dimensions and proportions of structures, from stone circles onwards, can help to concentrate and transform the natural energies of the landscape.

To be continued

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